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ALABAMA SYNOD
CUMBERLAND PRESBYTERIAN CHURCH

HISTORICAL CONTRIBUTIONS, NO. 2

The Rev. James H. B. Hall, Synodical Historian

THE FORMATION
OF
THE ALABAMA SYNOD
BY

THE REV. JAMES H. B. HALL

[From "THE FIELDVIEW," March, 1906, Brownsville, Penn.,

The Rev. T. M. Hurst, Editor.]

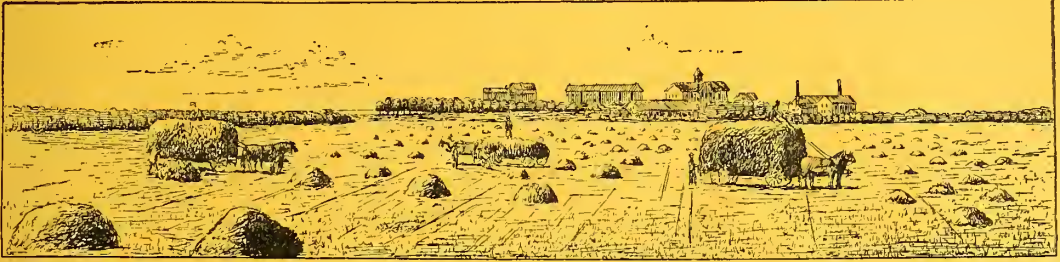
BIRMINGHAM, ALABAMA

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THE FIELDVIEW

Jno 4 35.



VOL. IV.

BROWNSVILLE, PA., MARCH, 1906.

No. 3.



THE C. P. MANSE, MONTGOMERY, ALA.

PUBLISHED MONTHLY IN THE INTEREST OF THE WORK OF THE
CUMBERLAND PRESBYTERIAN CHURCH.

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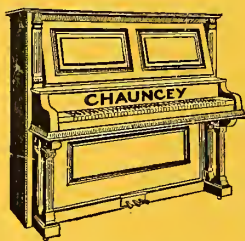
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THE FIELDVIEW

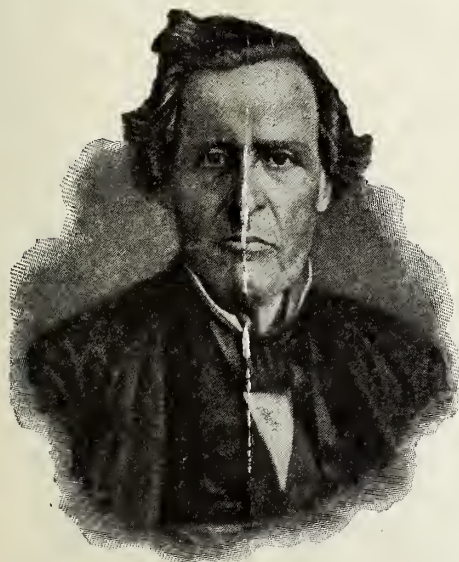
Jno. 4 35.



VOL. IV.

BROWNSVILLE, PA., MARCH, 1906.

N



THE REV. ROBERT DONNELL.

He was the third authorized laborer, 1809. He was in this field when the church was formally organized, February 4, 1810.

FORMATION OF THE ALABAMA SYNOD OF THE CUMBERLAND PRESBY- TERIAN CHURCH.

BY THE REV. JAMES H. B. HALL.

The entrance of the Cumberland Presbyterian Church into Alabama dates back to the begin-

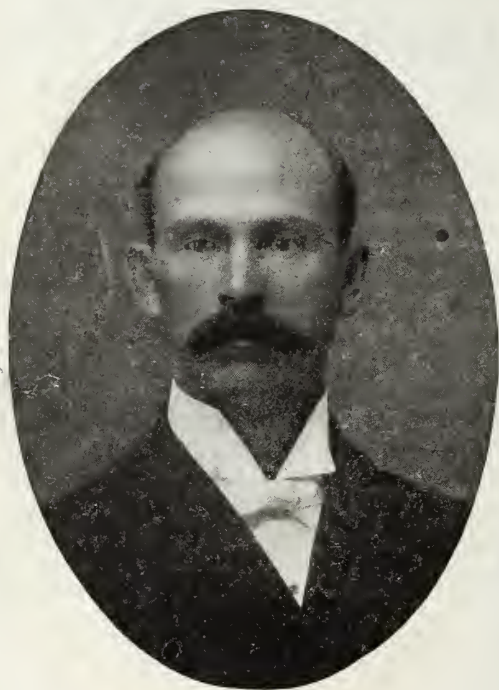
SACRED
to
THE MEMORY
of
THE REV. ROBERT BELL.

Mr. Bell was the first man that ever labored inside the present Alabama lines under any kind of official Cumberland Presbyterian authority. It was in 1807, and by the authority of "The Council" No picture of him exists.

ning of the nineteenth century. There was a very remarkable revival of religion in all the then Southwest. Out of this wide religious movement gradually arose the Cumberland Presbyterian Church—at first, a minor matter; finally, a new denomination. The causes leading to the formal evolution of the new denomination lie not within the province of this paper.

The formal organization did not occur until February 4, 1810. Some years prior to this date, some members of the new creed had penetrated the Indian Territory—afterward to become, first, the Mississippi, then the Alabama Territory; and finally, the State of Alabama. Who first came as adherents of the new faith—both laity and clergy—is not known. Such items—so interest-

THE FIELDVIEW.



THE REV. W. M. CRAWFORD, PASTOR,
Montgomery, Ala.

ing to the historian of to-day—were not then esteemed as of any very great significance. The makers of history, as a rule, live and act unconsciously of the fact.

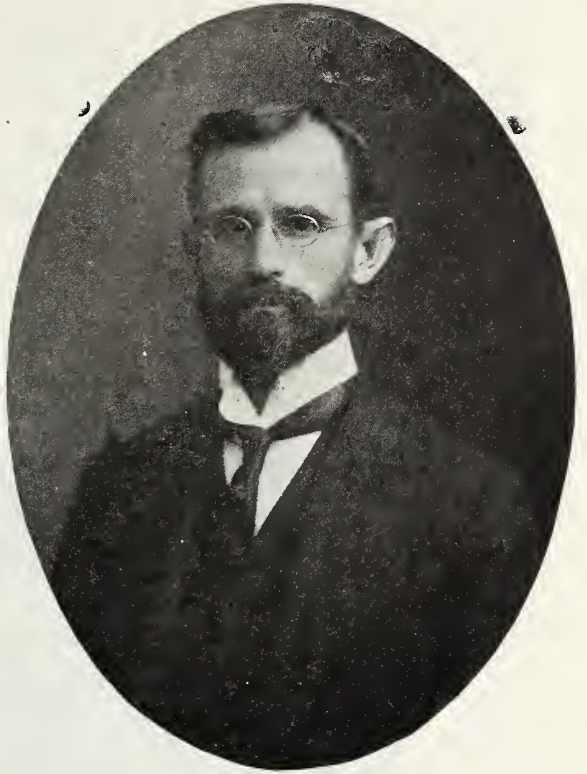
The first written record of any man's work in this broad field dates back to 1807. Prior to this, many men had come and acted on their own motion. At this date the work had so far advanced as to demand formal recognition. By order of "The Council"—the incipient new church—Mr. Robert Bell, of Tennessee, operated herein. Huntsville—then a town not even on paper, the mere cabin-home of one John Hunt—was the radiating point, the geographical center of operations. From this Mr. Bell worked in all directions wherever population sufficient existed to demand or justify it. The next year, 1808, in December of which Madison, the second formed county of the present state was created, "The Council" directed Mr. Thomas Calhoun, then only a candidate for the ministry, into these newly ceded lands—hardly a part of the Mississippi territory. Mr. Calhoun, it is presumed, held the ground won by Mr. Bell and endeavored to develop it, likewise to spot and to man all new *nuclei* of settlement. The work was, of necessity, irregular and crude—it was, in strictest truth, pioneer. It was, nevertheless, done



THE FIRST C. P. CHURCH,
Montgomery, Ala.

after the best style of the times. In 1809, Mr. Robert Donnell, but a licentiate, was sent into this steadily opening and promising field. Here he was laboring when the new church was formed by the organization of the Cumberland Presbytery. Here, in this splendid valley of the Tennessee, he lived and labored for all his after years, making it, in no mean sense, his own and his church's. Few men in that land of great men more deeply and happily impressed themselves upon its history than did he. He was, beyond doubt, the first minister of the Cumberland persuasion to permanently settle within the state limits. His ashes repose beneath a handsome monument in beautiful Athens, Alabama.

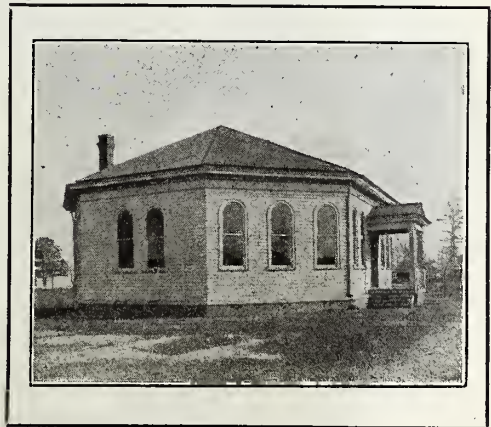
At the breaking up of the constantly enlarging Cumberland Presbytery, in 1813, preparatory to the formation of a synod, the Alabama fraction lay in the lap of the then Elk Presbytery. Her sittings were the usual semi-annual, spring and fall, and the occasional or intermediate. The first presbyterial meeting ever held in Alabama, and whose records I have seen, convened at Meridian, now Meridianville, Madison County. This was an extraordinary or intermediate session of the Elk Presbytery. It occurred in January, 1818. Here, January 11, Mr. James B.



THE REV. LUTHER B. CROSS, PASTOR,
Gastonburg, Ala.
Stated Clerk and Treasurer
of
the Birmingham Presbytery.



THE REV. L. A. REAGOR, PASTOR,
Ensley, Ala.



THE FIRST C. P. CHURCH,
Ensley, Ala.

Stewart was ordained. It was for this specific purpose that the meeting was held. Mr. Stewart has the honor of heading the long list of men inducted into the ministry in the splendid commonwealth of Alabama.

The Alabama Presbytery (original), and the Tennessee were formed provisionally by the synod, 1821. The first became deferred in a year or two after its actual organization. In 1824, the Cumberland Synod renewed it, and, at the same time, erected the "Bigby"—the Tombigbee—Presbytery. The latter lay largely in Mississippi. The old or general synod never honored the state by meeting upon her soil. The Columbia Synod, born at the birth of the General As-

sembly in 1829, frequently met within Alabama confines, her maiden meeting having been held at Huntsville, October 27 *et seq.* 1829. Of course these meetings were restricted to North Alabama. In 1832 the Elyton Presbytery was erected. By act of the General Assembly of 1832 the Mississippi Synod was formed. Its initial meeting was held in the town of Cahaba—the erstwhile capital of the state—in Dallas county, at the Cahaba's mouth some twelve miles west of the present fair Selma. The formal organization occurred in November, 1832. The Talladega Presbytery, formed by the Mississippi Synod in session at Columbus, Mississippi, November 12, 1835, met in its primal session at White Plains, Benton, now



THE REV. J. R. M'MULLEN, PASTOR,
Gadsden, Ala.



THE FIRST C. P. CHURCH,
Gadsden, Ala.

Calhoun county, March 25 and 26, 1836. In October, 1836, the Union Synod, stricken by order of the General Assembly of 1836 from the Mississippi Synod, held her first session in the town of Elyton, now Birmingham. Her constituents were the Alabama, the Elyton, and the Talladega presbyteries. This gives the rise and the date of the first synod whose home was fixed within Alabama lines. She held her annual sessions regularly until 1867, when her name was changed to Alabama. In 1889, the synodic lines were so modified as to conform to those of the state. By courtesy of the General Assembly of 1889, the state of Florida is a part of the Alabama Synod.

I have thus briefly traced the rise and growth of the Alabama Synod organically. I regret that I am not able to list the earliest congregations in the order of their formation. Very many of these, especially the earliest, have ceased to exist. Their history has, in many instances, been destroyed or lost. The earliest houses of worship have not been preserved in any sort of picture. Usually those primitive houses were built of large hewn logs, having one large door in front, one on each side near the pulpit, and windows having wooden shutters. Adjacent to most of these was a large wooden shed used in warm weather, and in camp meetings, and on special occasions. It would surely be interesting to have a peep at those old houses, sheds, and camps that made our early days so famous. It would form a most interesting chapter in the evolution of the modern church. An equally desirable feature would be the photographs of those grand

old men, in homespuns, with Bible, hymn-book, saddle bags, and horse. How suggestive! How instructive. This, our honored vanguard. "Despise not the day of small things," said one of the olden days. Ever and forever in the world's history does it find demonstration.

✦ ✦ ✦

CENTER CHURCH.

MISS SADIE KEENER.

The church is located one mile south of Slate-lick, Pennsylvania.

Our records are incomplete as a part of them have been lost, and I regret that we are unable to furnish THE FIELDVIEW a list of the charter members, or a more detailed statement of the history of the congregation with the total number of members who have been enrolled during the sixty-four years of its existence.

The church house was built by Jacob and John H. Keener on land given for that purpose by the Keener heirs, the Board of Trustees then being Abraham Frantz, John H. Keener and Henry Shoup. The church was built in 1841.

The first pastor was David J. Law, who was married at Canton, Ill., October 28, 1841, to Mary

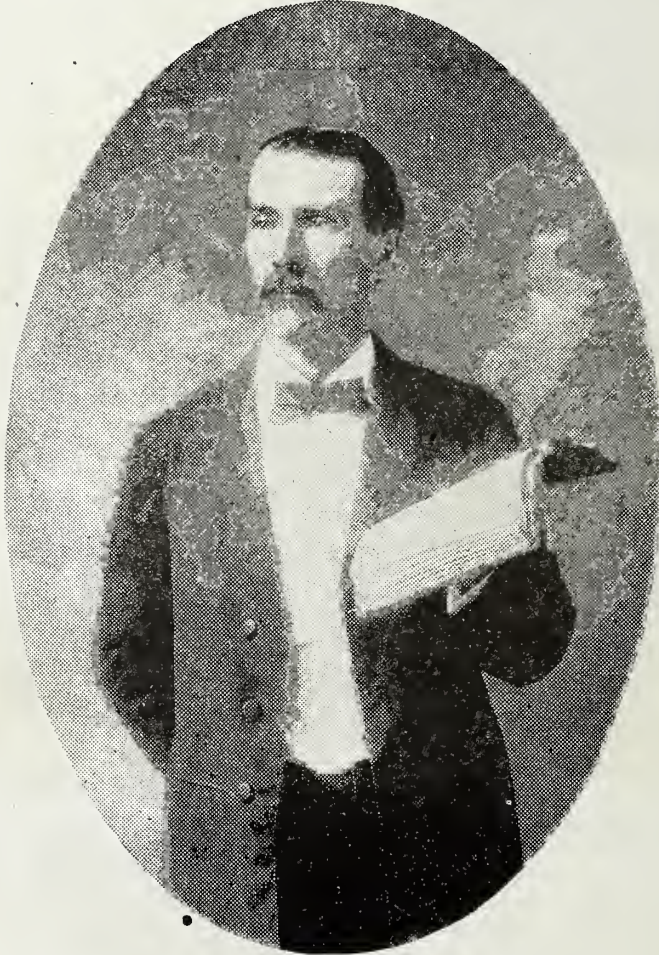


THE REV. J. W. CHESHER, PASTOR,
Rocky Ridge, Ala.

Jane Freeman, returning with his bride to Scrubgrass, Pa., later removing to Slippery Rock. He was appointed by presbytery to fill appointments at Scrubgrass, Rockland township, Harlandsburg, Centerville, Center and Treeport in Armstrong county. This necessitated extensive traveling, and during the winter of 1843 he contracted a severe cold which resulted in his death, Febru-

Means was called as pastor, then followed James Garvin, Samuel Garvin, Ralph C. Byers, J. B. Miller, R. L. Biddle, F. A. Shape, N. L. New, E. M. Kennison, C. C. Badger, J. R. Morris and R. L. Biddle.

The elders from the beginning have been John H. Keener, Jacob Frantz, John McCormick, James Rea, George Swisher, John Hesselgesser,



THE REV. WM. ALONZO OVERTON, PASTOR,
Green Pond, Alabama.

ary 5, 1844. Mrs. Law is still living at her old home in Canton, Ill. Rev. Mr. Law was succeeded by Isaac Hague. Then followed in order Rev. Mr. Murphy, Rev. Wm. Campbell, Rev. Carl Moore, Rev. Samuel Bowman, Rev. J. C. T. McClelland, Rev. J. N. Norris, Rev. J. R. McQuown and Rev. Azel Freeman. In 1880-81 the church was supplied by Messrs. E. W. Day and Neale W. Johnston. March 12, 1881, Rev. J. I.

Matthew Beckett, J. C. Edwards, John R. Keener, Wm. Frantz and Matthew Frantz.

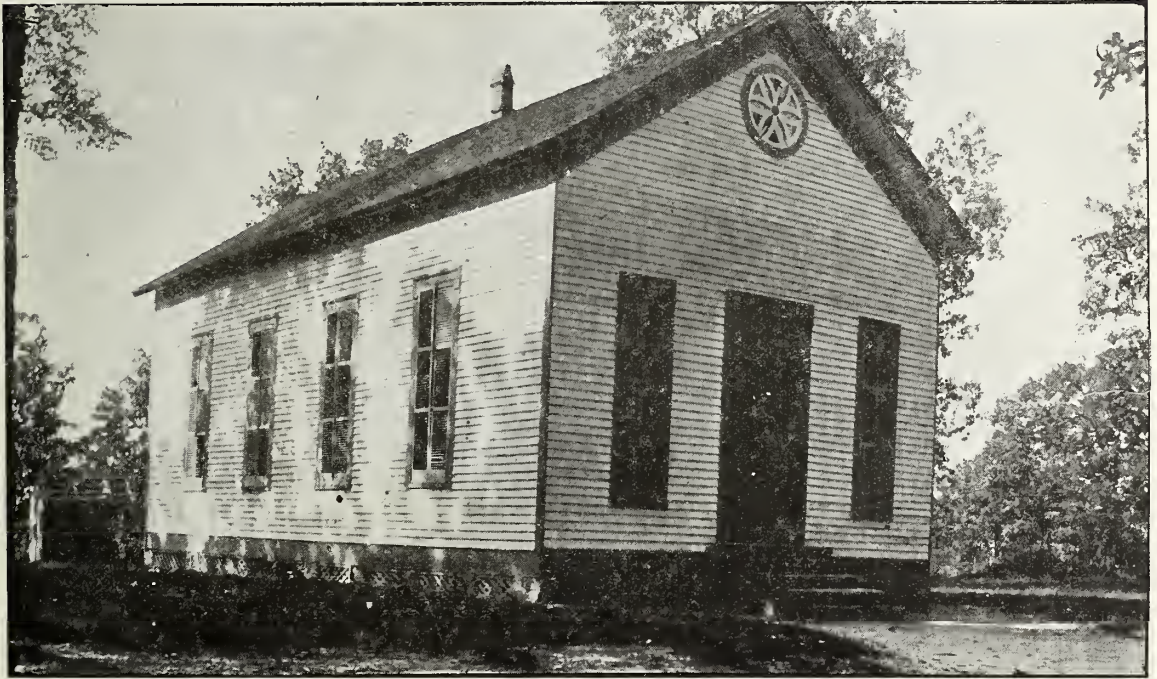
From this church James S. Keener has gone out as a minister. Rev. K. C. Hays was also a member of Center Church. We regret that the Cumberland Presbyterian Church is to be blotted out. We know not what our future may be, but God has always cared for his church and will still care for it.

OUR UNWRITTEN CHURCHES.

Anita, Ayers, Clay Lick, Cranberry, Eleanor, Harmony (Union Presbytery), Irwin, McKeesport, Millsboro, Monmouth Junction, Oak Grove, Plainsboro, Pleasant Grove, Pleasant Unity, Pleasant Valley (Pennsylvania Presbytery), Pleasant Valley (Allegheny Presbytery), Punxsutawney, Rossiter, Roscoe, Salem, Shiloh, Union, Zion (Allegheny Presbytery), and Zion (Pennsylvania Presbytery).

Repeated efforts have been made to get

spicuous by the fact that they are not given in the historic record of the churches in the synod. The work has been tedious and onerous, but it has been gladly given, and even if closed to-day the bound volume will be a valuable reference book for the future hisortian of our church. It will contain between 500 and 600 pictures with a great deal of interesting and important reading matter. Parties who care anything about this matter should write the paper at once in order to secure a place in the record before the work is closed.



THE GREEN POND C. P. CHURCH, ONCE BETHANY,
Green Pond, Alabama.

sketches from each of these congregations, but, as a rule, for some unknown cause the persons who have been written on the subject have failed to answer, and the presumption suggests that they prefer to refrain from co-operating with the committee appointed by the synod for the purpose of gathering up and publishing the history of our denominational work in the state. It is hoped that some one in each of these congregations may yet furnish historic sketches, even if they are unable to furnish cuts, and there is no doubt some of them that will send in their local history, but such as are waiting to be importuned further will soon find themselves con-

If a man say I love God and hateth his brother, he is a liar; (1 John 4: 20) and all liars shall have part in the lake which burneth with fire and brimstone (Rev. 21: 8). Therefore, it is better to love one another, (John 15: 17), because love worketh no evil (Romans 13: 10) and it covereth all sins (Proverbs 10: 12) and so we are commanded to let brotherly love continue (Hebrews 13: 1), not only to those who love us but to our enemies also (Luke 6: 27).

✦ ✦ ✦

The Lord gives grace and the school teacher imparts knowledge, but unless a man has common sense and honesty he is of small importance.

The Fieldview.

Published monthly, under the direction of a committee, appointed by the Pennsylvania Synod, composed of Rev. C. R. Harmon, Chairman, Rev. F. M. Moore and Rev. N. W. Clark, Brownsville, Pa.

Subscriptions: 50 cents a year.

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Contributions intended for publication sent at any time will appear in the next number.

All communications go to Rev. T. M. Hurst, who is the editor.

Entered February 3, 1903, at Brownsville, Pa., as second-class matter, under act of Congress of March 3, 1879.

Help! Murder! The delinquent subscriber has got THE FIELDVIEW by the throat and is choking it to death.

* * *

Unapplied Christianity is worthless.

* * *

To-day is ours. To-morrow is God's.

* * *

In the line of duty every man is at his best.

* * *

A name on a church roster is no proof of vital godliness.

* * *

What we call life is but the opening chapter of an endless serial.

* * *

When all the parties get to be crooked how can a fellow vote the "straight ticket?"

* * *

There is a wide difference between doing good to be seen and being seen to do good.

* * *

The member who refuses to meet his obligations to the church never tries to dodge the bank.

* * *

Probe the man who "don't like the preacher" deep enough, and you will always find some darling sin in his life.

* * *

The American people have their rum and religion so badly mixed that it is sometimes difficult to find the religion.

As a rule, the tougher the character of the church member the greater his demand for holiness in the preacher and other people.

* * *

It has been said that the religion of Mohammed advances with the sword in one hand and the Koran in the other; while the Christian religion advances with an open jug in one hand and a closed Bible in the other.

* * *

Elders who manipulate elections by the use of money at the polls and who raise drunken boys ought to make their church prayers a little shorter and their home prayers a little longer, for the good of the cause.

* * *

Seth and Enoch and Jared were great names without a record but the little maid in Naaman's home; the lad with two small fishes and the man who led the beast of burden for the triumphal entry made great records without a name.

* * *

Christian Europe and America send about ten million gallons of rum a year to help "Christianize Africa." Our sympathy for the "nigger" is wonderfully strong—that is, if the nigger has the money 'o pay for all the "bug juice" he wants.

* * *

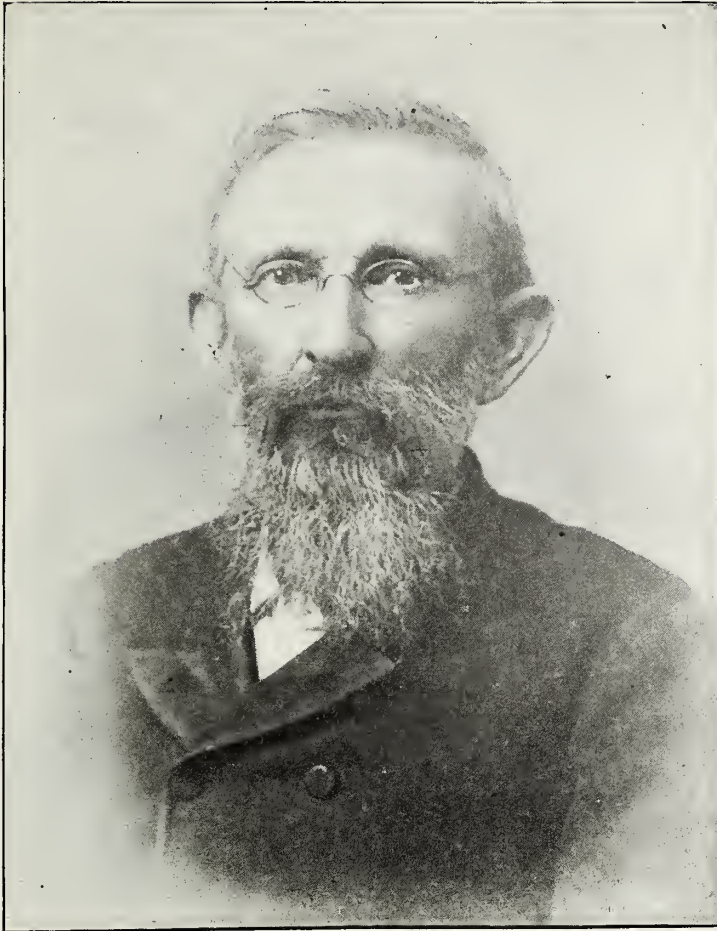
No talent, no self-denial, no brains, no character, is required to set a man up in the fault-finding business—any unprincipled ignoramus can find fault, but it takes a man with brains and integrity and moral courage to stand in the face of the criticism of such Jaspers.

* * *

It may be true that history repeats itself in some places but it often takes a long time to do it. For instance, Russia has not been re-Peted, since the days of Peter the great, and taking the present Czar as a sample of her effort in that direction, she seems further from re-Peting herself than at any former period of her history, since the death of the original Peter.

* * *

The life of this paper is in the hands of men and women who have been reading it for months without paying for it. They can kill and they can make alive and unless they pay up before the end of two months the paper will die. How would it do to print a list of the people who choked the paper to death and let them go into the record as "heroes" for the future historian to consider?



THE REV. MARTIN G. MILLIGAN, SR., PASTOR,
Choccolocco, Ala.

FEBRUARY STATEMENT.

RECEIPTS.

S. Duff, Smock.....	\$ 1.00	Mrs. Margret Bricker, Boggsville....	.50
Mrs. J. D. Wiggins, Uniontown.....	.50	Benton Shape, West Union... ..	.50
Mrs. Lydia Phillips, Beallsville... ..	.50	Advertising... ..	12.00
Mrs. James Donaldson.....	.50	Rev. G. D. Mullendore, West Union... ..	.50
Mrs. Harriett S. Altman, Masontown.....	.50	Stella Guthrie, Coal Center... ..	.50
Mrs. S. A. Horn, Washington... ..	1.00	F. M. Fleming, Mercer... ..	5.05
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		Levi Kelly, East Millsboro... ..	.50

Geo. L. Moore, Brownsville...	.50
Mary Newcomer, Masontown...	.50
Mrs. W. K. Coatsworth, California...	3.00

Total... ..\$49.15

DISBURSED.

Paid Publishing House...	\$41.00
Express...	2.45
Postage...	5.62
Sent Land and Book, for...	1.00
Mrs. Lizzie B. Read...	

Total... ..\$50.07

The item of postage is just twice as much each month as it ought to be simply because people who read the paper wait to be dunned for the pitiful price of the subscription. The actual status of the paper at the close of February is as follows: It owes;

The Publishing House for printing...	\$ 91.47
T. M. Hurst, for money advanced...	29.14

Total... ..\$120.61

Against this stands in round numbers 300 people who have read the paper more than a year without paying for it. These people can choke the paper to death or they can continue it until its work is completed. The Publishing House is not willing to carry this indebtedness and the editor is neither willing nor able. The paper was started by the synod and the work of the editor is given gratuitously, and gladly and it certainly seems that the paper should be supported until its work is completed. If these delinquents actually deadbeat the paper out of the mites they owe, then there is but one other chance and that is for people who are interested in the work the paper is doing and who are able to help, to send such sums as they feel willing as a donation to the work. The editor simply cannot carry the paper and the Publishing House it not going to be urged to do it by him. The present year will easily complete the work, but the paper must have help or die. This is in no sense a personal matter, and the obligation is not recognized as a personal matter.

* * *

God does not promise the pilgrim an easy journey, but he does promise him a magnificent home at the end of the journey.

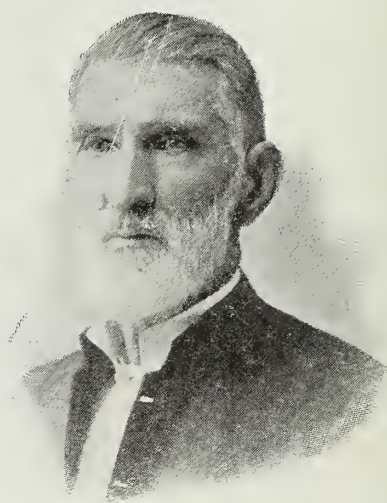
* * *

Judas found fault with Jesus but John did not.

THE RURAL PRAYER MEETING.

BY AMICUS.

When we begin to examine the reasons for and against the prayer meeting we find that a "*want of interest*" is chief against it. And we may grant that there are many good people who rarely, if ever, attend the prayer meeting, either in city or country, who are not willing to confess that a "*want of interest*" is their reason and who feel that the charge of indifference is an unjust charge. Well, granting this, let us see if we can find any good reason to justify the constant neglect of prayer meeting, winter and summer—not



THE REV. GEORGE W. MITCHELL, D.D.

only on the part of church members but church officials, too.

Sickness we may admit is a "good and sufficient reason" for anyone to remain away, and this reason holds good in city and country alike.

Distance in city or country may be regarded as a sufficient reason, especially when extreme weather prevails, but not a reason to justify the neglect of this *means of grace* constantly year after year. The country member says, if I lived in the city where I could step on a car and for five cents ride to the church door, then I'd attend the prayer meeting *all* the time. But only a few good people who live in the city, comparatively speaking, attend the prayer meeting, hence we see that the car alone has but little to do with the matter. A mind to do *his will* is necessary, both in country and city.

Dull prayer meetings may be urged as a rea-

son why so few attend, but what makes a meeting of that kind? Nothing but lack of interest! A musician may be never so enthusiastic himself and yet *be* absolutely powerless to create in others that interest unless they are willing to submit to the laws of musical growth, so we must likewise yield to the law which our blessed Savior designed should bring to us joy and strength for his service, in order to create interest in the prayer meeting.

Let us return quickly to the Rev. James McGready's methods i.e., organize prayer bands or schools composed of a man's band, a woman's band, and a girl's and a boy's band all pledging themselves to pray as he did morning, noon and night at *set* times for a *baptism* of the *Holy Spirit*;



THE REV. B. G. MITCHELL, D.D., PASTOR,
Huntsville, Ala.

for a deeper work of grace in our *own* hearts, for each other, and each one for the salvation of some soul, and then let each band meet in a prayer school each week and monthly all meet at the church.

We have methods, plans and organizations galore, but few prayer schools. Why not have schools of prayer and tarry with the Lord as did those of old who received the Holy Ghost?

We believe the sooner we go to the Lord more in prayer and quit our stressing other things so hard, the better and more glorious results we will witness. See 1 Jno. 3: 22 and 5: 15.

Altar work, prayer meetings and praise services are occasions where his people should delight to wait. If you do not enjoy them there is a reason why. What is the reason? Lack of interest. That's all.

FORGET.

SARA V. LONG.

Forget the little worries, the petty cares and strife,

The little disappointments that hedge your daily life.

Forget each harsh word spoken, each unintentioned slight,

And let your smile be radiant with sunshine warm and bright.

Forget the cruel knocker with his hammer black with grime,

He will sink still deeper, 'til his soul is steeped in crime.

Forget the little quarrel with your friend the other night,

He regrets it, grant his pardon, adjust it, set it right.

Forget the little falsehood told about you just for spite,

Forget he is a coward, don't repeat, ignore it quite.

Forget to envy some one who has climbed above your sphere,

Laud and praise him, he deserves it; drive away that leer.

Forget that you are lonely and cheer others all the while,

'Twill make the minutes seconds and the long hours will beguile.

Forget that dark clouds gather above your sheltered head,

For there is a silver lining some other one has said.

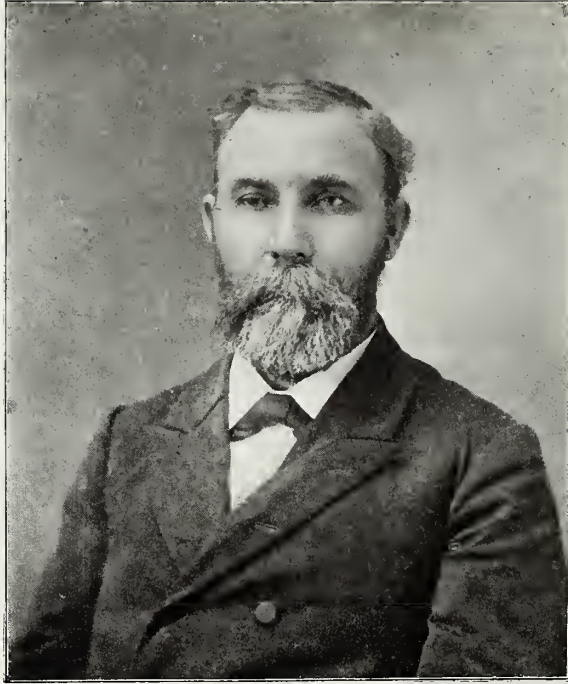
Forget to look so worried and loaded down with care,

There is sweetness, love and beauty, in the sunshine everywhere.



MAKING CHANGE.

The editor's wife's pastor recently got hold of a dollar in some way and it was such a curiosity that he fell to speculating as to how many ways it might be changed, and when he got to "wool-gathering" he brought the problem to the editor, who always has lots of money, that he is going to get from the people who read THE FIELDVIEW and are too mean to pay for it, and the wise editor said to the silly preacher: "Of course, that's sneezy matter." For instance, you might give a fellow two half dollars, or you



THE REV. GEO. B. RUSSELL, D.D.,
Gaylesville, Ala.

might give him a half and two quarters, or ten dimes, or twenty nickels or a half and a quarter and two dimes and a nickel, or three quarters and two dimes and a nickel, or five dimes and ten nickels, or ten dimes, or twenty nickels, or nine dimes and a nickel and five pennies, or eighteen nickles and a three-cent piece and a two-cent piece and five pennies, or fifteen nickels and five two-cent pieces and five three-cent pieces, or thirty three-cent pieces and four two-cent pieces and two pennies, or thirty-three, *three-cent* pieces and a penny, or fifty two-cent pieces, or forty-nine two-cent pieces and two pennies, or a hundred pennies or ninety-five pennies and a three-cent piece and a two-cent piece, or forty, forty, but the telephone bell went dingle, dingle, dingle, and as the editor rose to answer his head "swam," he turned pale, reeled against the wall, fell and gave the thing up in despair, and to this good day the burden of his raving is: "How can a man change even a half dollar when the old stingy (pronounce the g soft) when the old stingy sinner who owes it for last year's subscription is too superlatively mean to give him a fair chance at it?"

The man or woman who reads this paper for a whole year and refuses to pay for it may be wise enough to change a whole dollar, but if he will only be honest enough to change a half dollar from his miserly pocket into the treasury of THE FIELDVIEW, where it belongs, he will help save the paper from an untimely grave and may prevent the editor from becoming "crazy on the subject of change."

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Someone has called THE FIELDVIEW down on its statement, last month, concerning White House weddings and suggests that in addition to the ten named there were two others: Mrs. Madison's sister, Lucy Paine Washington, widow of a nephew of President Washington, was married in the White House before Miss Todd was married to Congressman Jackson from Virginia, and that Emily Martin, a relative of General Jackson's family was married to Lewis Randolph, a grandson of Thomas Jefferson during the administration of President Jackson, there having been three weddings during his administration, and twelve weddings instead of ten as given in THE FIELDVIEW last month.



News Items



SMITHFIELD.—It gives me pleasure to send you the price of a year's subscription. The paper is too good to do without. Its historic sketches are worth more than it costs the subscriber, to say nothing of the amount of other good reading matter. It certainly ought to be sustained.—G. B. Crider.

NOTE.—And will be if the 375 people who owe it a year's back subscription pay; but if they fail to pay they will kill it, and that pretty quick now.—Ed.



CLARKSVILLE, Feb. 21.—Rev. G. D. Mullendore began a series of meetings in Pleasant Valley Church, February 5. It has proven to be an "*Old-time religion*" meeting. The power of the Holy Spirit has visited the community in such way as the like has not been seen for years. There have been twelve conversions up to the present time with the meeting still in progress. We hope and pray for a greater outpouring of God's love and mercy upon the community ere the meeting comes to a close.



McKEESPORT.—James Topley, Sr., one of our honored deacons, died February 13. Rev. John Royal Harris, D.D., will address the McKeesport Ministers' Conference, in my place, February 28, on "*The Minister as a Citizen*." Our meeting will begin March 4 with Dr. Harris helping. Mrs. Danley is visiting her sister, Mrs. McClure, in Mobile, Ala. The trustees will consider an offer of \$85,000.00 for our church. Sunday, February 18, Lewis E. Wells and A. A. Verner were ordained elders. The Board of Elders now stands S. B. Page, Dr. W. E. Walker, W. H. Cunningham, Johnson Shannon, A. J. Richards, A. A. Verner and L. E. Wells. The pastor gave the session a reception at his home, February 19, with refreshments.—Danley.



CALIFORNIA, PA.—Our church is getting along very nicely. We held our protracted meeting in January. Rev. A. C. Biddle, of Donora, assisted our pastor and we had some very fine sermons. One was from the prison door to the prayer meeting, something we enjoyed very much. There were 14 accessions to the church. The men's Bible class gave a social on February 15, and had a fine time that all enjoyed. The result was 14 members in the class the following

Sabbath. They are working for a large class. Our Sabbath school is something we are proud of. Our highest attendance last year was 232 and our largest collection on one Sabbath was \$441.79; of course, we worked for it. Our presbyterial meeting of the Women's Missionary Society will be held with us, and we are looking forward with glad hearts to this meeting. We still want to speak unto the people that they go forward.—A Member.



COAL CENTER.—Our work here is flourishing. Our meetings just closing were helpful all around. Since the New Year began we have received 21 on profession and 5 by letter. The Oak Grove people have been having preaching service every Sabbath afternoon since the New Year, instead of every two weeks as formerly. Seven have been added to the church on profession and two by letter. There is a wideawake Sabbath school with an enrollment of about fifty. I have many good wishes for you and the work at Hopewell but will have to wait till another time to write them. Have been so very busy. Well, you know what that means—one cannot write as long letters as he would like. Yours truly, R. B. Wilson.



RICE'S LANDING.—In looking over THE FIELDVIEW for February, I notice your appeal for help to keep THE FIELDVIEW going. I notice this with regret. Such an excellent little paper should never want for funds, especially when it costs so little. It seems to me that every church member should take an interest in your paper, and if each reader would sit right down and think for one minute of the labor that the editor puts on a paper like THE FIELDVIEW, think real hard for just one minute, he would send you a dollar bill, just as I am doing, to help a good thing along. I don't want to see THE FIELDVIEW die, and if my little mite every once and a while will help, it will not die. If some of the young ladies in the church would get up some kind of an entertainment for the cause of THE FIELDVIEW I feel sure the paper could be put on a good standing quickly. Here's hoping that the subscribers to FIELDVIEW will wake up.—Geo. L. Reynolds.

NOTE.—Here is another letter from an interested outsider who helps the paper voluntarily as others outside of our own church have done before. Of course, this favor is highly appreciated but it ought to make those who read the paper without paying ashamed of themselves. The work of the paper can be completed this

year and it is a real shame to let it drag through niggardliness on the part of our own people.—Editor.



WAYNESBURG.—Our pastor issues a neat four-page weekly program of the church services, which not only covers the Sunday services in detail, but includes the announcements for the week along with other brief statements of fact concerning the work of the congregation, with "Gems of Thought," that are suggestive and helpful to active Christian workers. In this syllabus for February 4 was given the financial statement of the congregation for 1905, from which we glean the following "facts and figures." The total contributions for the year were \$3,180.42, with a "cash balance" in the treasury, and a good margin of unpaid pledges to the support of the church for the year. The contributions for benevolent purposes aggregated \$854.00 for the year and of this amount \$742.00 went to missions, including the offerings sent through our Women's Board; \$50.00 went to education, and \$25.00 each to Ministerial Relief and Church Erection. The remaining \$12.00 went to the persecuted Jews in Russia. This encouraging showing tells of activity and consecration, and in addition to its general features it shows two things that deserve the prayerful consideration of every pastor and session in the synod—liberal contributions to missions and a "balance in the treasury." The congregation that withholds its support from the cause of missions and persists in owing everybody it can as long as it can, is already on the highway to the ecclesiastical graveyard and unless it changes its course, the sooner it gets there the better for everybody concerned, except the undertaker, who stands a slim chance of getting anything for his services. An orderly, liberal financial showing always indicates an active spiritual church.



HOPEWELL.—In spite of the fact that our immediate community is being inundated with an overflow of the Latin speaking races from Southern Europe and in spite of the further fact that our people are restless and many of them are selling their property and leaving, the year 1905 was a banner year in the financial history of the congregation, as may be seen from the following figures taken from the report sent to the General Assembly: church repairs, \$913.95; pastor's salary, including donations and presents from members of the congregation, \$832.00; Woman's Missionary Society, \$136.16; Ladies' Aid Society, \$90.22; the Sunday school, regular, \$53.74;

Children's Day; \$5.00; Endeavor Society, \$48.69; Presbyterian Tax, \$32.10; Home Missions, \$24.10; Children's Band, \$20.94; Young Ladies' Circle, \$20.10; Ministerial Relief, \$10.35; Church Erection, \$4.75; Education, \$3.35; Boys' Industrial School at Oakdale, a Presbyterian school, \$23.41; miscellaneous expenses including janitor, fuel, lights, music books and other incidentals, \$184.00. Making a total of \$2,407.16 raised for all purposes last year. And still with this encouraging showing our spiritual condition is not encouraging. The demoralizing influence of the rapidly changing conditions here seems to make spiritual progress unusually difficult, but there may be possibly greater opportunities opening to the church than it has been enjoyed in its history of three-quarters of a century. New coke plants are opening all around us and along with the Italians and the Hungarians and the Croations and the Lithunians and the Southern negroes and others, are coming a goodly sprinkling of prosperous American people, so bent on making money that for the present they seem to have no regard for anything else. Our hope is that as conditions become more settled these people may see that after all "life is more than meat, and the body than raiment" and turn and serve the Lord. Without men trained in the languages of the foreigners who are crowding us these people seem beyond our reach, and we are making no effort to adapt ourselves to meet this emergency, and so far as THE FIELDVIEW knows no other church is striving in this direction.



BETHANY.—The week of prayer was observed by this church and everyone was helped by the services and two young men united with the church as a result of the meeting. The Woman's Missionary Society is having interesting meetings. The members are beginning to plan for an open meeting in the spring, at which time a freewill offering will be made. At their last meeting an excellent member was received. In January the church made an offering of seven dollars and twenty-five cents to the American Bible Society. During the same month we raised our presbyterial dues for this year. On the first Sabbath of February the Christian Endeavor Society made an offering to Home Missions and the church has raised twenty-five dollars for the suffering Japanese. We are having very interesting prayer meetings. A record is kept of the attendance and at the close of the month a report is made so that we know who attends, and each one gets credit for what he does to help

in this part of the church work. But we can say right here that even this plan has failed to interest some of our people in this good work. If any of our friends can suggest a plan whereby we may reach these Christians who are good enough without the prayer meeting we shall certainly be much gratified. We are not doing all that we might do, but doing the best that we can under the circumstances, and are hoping for a better day when each one will be willing to do his part "and shew himself a servant that needeth not to be ashamed." A club has just been raised for THE FIELDVIEW by Mr. Flemming. We are all pleased to hear from the other churches of the synod through this little paper. Two of the most active young people of our church are soon to be united in the bonds of holy matrimony but we shall not give the names now but may have more to say about this couple later. We hope that some of the older members of our church may like this couple decide that it is not good for man to be alone.

We still sympathize with the editor of this paper but like some of our brethren fail to show it as often as we might.



WINDRIDGE.—The Harmony Church is yet without a minister. Since Rev. G. D. Mullendore held the meeting here in January, the congregation has been holding a short praise service each Sabbath after Sabbath school, in which many are much interested. Our Sabbath school is in a flourishing condition and much interest is manifested by all. Each member of the school considers himself a committee of one to see how many new scholars can be brought into the school. Last Sunday, February 18, our school numbered seventy-six scholars, teachers and other officers, collection, three dollars and fourteen cents. The collections are gradually increasing, as well as the attendance. We have a very punctual corps of teachers, nearly every one being in attendance each Sabbath. One of the young men in one of the classes has only missed two Sundays in ten years, and both of those missed days were during this winter. This speaks well for the interest of the school. The two classes, one of young ladies and the other of young men, each having about fifteen in membership, are well and regularly attended. The aim of our school is for each one to be on time, regular in attendance, to give a portion of our money towards the expenses of the school and each person to be ready and willing to be or to do what the Lord would require them to be or to do in his

service. The school is supplied with a good library which we can use for three months, by paying a rent for that time, and when read can ship back and get fifty more books to be used in the same manner. This is much nicer than to buy the books, for when once read we would not care for them any more. Our school is under supervision of Mr. P. E. Wright, with W. A. Day as assistant superintendent, Miss Louie McNay, secretary; Miss Mary Owen, librarian. The teachers are J. P. McNay, Mrs. John Meighen, Mrs. J. P. McNay, Miss Mary Owen, Mrs. Lizzie Wright, Mrs. Effie Burns, Mrs. Mary McNay, Miss Minnie Ashbee. The classes are all named as follows: "Bible Students," "Truth Seekers," "Royal Sons," "Careful Gleaners," "Joy Bearers," "Loyal Soldiers," "Faithful Band" and "Buds of Promise." The thing we are considering now is "class pins," each teacher and member of the class to have a pin with the name of class inscribed thereon. We have a banner of attendance for the class making the highest per cent of attendance during each month, also a banner or chart and each class that has all its members in attendance on any or all Sundays can have a gold star placed to its credit upon the banner.



BENTLEYVILLE.—Rev. J. C. Francis, our pastor here has been having some experiences during the past few months that are not common in church life in these days of bustling excitement. About the middle of November he was called to assist the pastor of our First Church, Pittsburg, in a series of meetings that had been previously planned and the visible results of these meetings approximated half a hundred conversions. By way of reciprocity, Dr. Harris, pastor of the First Church, went to Bentleyville with the beginning of the new year where the two pastors did further valiant service together for the Master. During the stay of Dr. Harris there were 23 conversions in the Bentleyville Church and when the time came that he felt compelled to return to his own charge, the pastor and his people felt sure that interest in their meetings would subside, but there was no noticeable abatement and Pastor Francis went right on with the meetings for two more weeks and finally closed with 48 professions and 43 additions to the church. Speaking of the sermons of Dr. Harris, Mr. Francis says, "His sermons were masterly presentations of truth and he seemed to be in a very spiritual mood and in every service he made a profound impression on the large crowds of peo-

ple who came to hear him, and I naturally shuddered when I felt that he must leave us, but in some way we soon realized that the Lord was still with us and the attendance and interest continued to grow until people who came to the services failed to find room in the church and were turned away." After the close of this meeting Mr. Francis began a series of meetings in the Beallsville church on the 28th of January, assisted by Rev. T. M. Hartman, D.D.; who remained with him until February 7, doing masterly preaching and drawing large crowds of people to the services, and during his stay there were 16 professions and after Dr. Hartman went away the pastor continued without ministerial help until the evening of February 11, when he was seized with such a violent cold that he could not preach. The Rev. C. R. Harmon, pastor at Brownsville was called over the 'phone and he conducted the meetings two days and evenings, during which time there were three conversions. After he went away the pastor again battled on without further help from preachers until the 13th, when the meetings was closed with an aggregate of 25 professions and 17 additions. Footing up the results in the Bentleyville and Beallsville churches which compose the pastorate over which Mr. Francis presides there are shown to have been 73 professions and 60 additions, all told. The pastor says that in both his congregations the people worked grandly for God, and while the FIELDVIEW editor knows that the ministerial efforts throughout were good and strong, he suspects that the "mind to work" that moved the people had much to do with the grand results. Oh, that every pastor and every congregation in the synod, in the denomination as to that matter, might experience a similar Holy Ghost revival. Certainly the preachers and the congregations in this synod need it.



THIRD CHURCH, PITTSBURG.—The Third Annual Reception of the Men's Club to the Ladies' Society of this church was held on the evening of February 22 in the church building. Tables were set in the basement capable of seating 130 guests and the room was elaborately decorated in the national colors with the faces of "George and Martha" everywhere in evidence—suggestive of America's ideals of manhood and womanhood. A unique feature about these receptions is the fact that everything is prepared by the members of the Men's Club, without the aid of professional caterers or the ladies of the church. Men set the tables, prepare the food, wait on the guests and even wash the dishes. Addresses

were made by Mr. T. D. Harmon, a member of the First Church and president of the Pittsburg Board of Trade; Mr. H. J. Heinz, the well-known specialist on pickles and Sunday schools; Mr. Chas. Ross, elected to City Council the same week in the interest of political decency, and several others. The Men's Club has a membership of about 60 and the Ladies' Society a little more than half as many.

Mrs. Double entertained the members of the Cradle Roll and their mothers at her home the evening of November 21. Each baby was presented with a mug and flowers and a card with a motto on it. About twenty babies were present and although they did not say they had a good time it is supposed they did, anyway the mothers enjoyed the evening very much.

Kenneth Porter was down to attend the Christian Endeavor entertainment. He does not exactly like his place at Clairton and is looking forward to the time when he will be back in Pittsburg.

Little Edward Booz was sick for a few days but is able to be back in Sunday school once more.

Mr. Kiskadden was kept away from the school two weeks ago by a very bad cold but we are glad he is able to take his place among us again.

Mrs. Whitehill has been out in the country taking a much needed rest and enjoying a visit among friends.

Mrs. Parker is spending a few weeks in Louisville at her old home.

Mary Gilchrist spent a few days up in Butler County on a well-earned vacation. She says the only trouble with her visit was that it was not long enough.

Allan Neilson's have a new baby at their home now and grandpa and grandma and all the aunts are wearing a smile.

Mr. Towns was on the sick list for several weeks, threatened with pneumonia. We are glad to see him out again.

Mr. Lutton has been teaching Mrs. Whitehill's class while she was away, and we hear that he is a good teacher, too. Hope he may take a regular class and teach all the time.



It is more difficult to keep the peanut Christians from disturbing a congregation than it is to keep cockleburs from sticking to a sheep's back.



The wise man writes his opinions on a slate but the fool writes his with indelible ink.

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